# Stories from the Qur'an

## Series 4

# The Cloud Mistaken for Rain

*The Story of Prophet Hud and the People of ʻAd According to the Qur'an and Authentic Hadith*




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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## STORIES FROM THE QUR'AN

### SERIES 4

# THE CLOUD MISTAKEN FOR RAIN

*The Story of Prophet Hud and the People of 'Ad According to the Qur'an and Authentic Hadith*

إِنِّي تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ ۚ إِنَّ رَبِّي عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

"Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path [that is] straight."

SURAH HUD 11:56

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## ACKNOWLEDGEMENT

All praise is due to Allah, the Lord who sends the winds as bearers of good tidings before His mercy, and who holds the forelock of every creature that moves on the earth. Blessings and peace be upon the Messenger of Allah ﷺ, whose face changed whenever he saw clouds out of fear of his Lord — and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

**ZAHARAH MOHD LATIF**;

my dear children,

**MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA** and **NOR ATIQAH**;

and my sons- and daughters-in-law,

**FAZILAH, MALEK, HANIN, FAIRIZAL** and **FIRWAN**.

May Allah protect us from arrogance, make us servants who remember His favours, and make every wind that blows upon us a wind of mercy, not a wind of punishment. May this knowledge be ‘ilmun yuntafa‘u bih — knowledge that brings benefit.

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## ABOUT THE COVER OF THIS EBOOK

The cover of this eBook does not depict any human being. It shows only **scenery**: a valley amid vast **sand dunes**. In the distance, **a great dark cloud** is moving towards the valley, while in the foreground stand **tall stone pillars** of an ancient structure, half buried in the sand.

**The sand dunes** recall the dwelling place of ‘Ad, ***“the [region of] al-Ahqaf”*** (46:21). **The cloud approaching the valley** is taken from the word of Allah: ***“And when they saw it as a cloud approaching their valleys”*** (46:24) — a cloud they thought would bring rain, but which brought a wind of punishment.

**The tall stone pillars** recall ***“Iram - who had lofty pillars”*** (89:7), and the rebuke of Prophet Hud عَلَيْهِ السَّلَامُ against grand structures built ***“that you might abide eternally”*** (26:129). They are half buried because ***“nothing was seen [of them] except their dwellings”*** (46:25). **The dark blue band** at the bottom, framed by **fine gold lines**, is where the author’s name appears.

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*Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = archaeological note; blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.*

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# THE CLOUD MISTAKEN FOR RAIN

Series 3 ended with the ark of Nuh عَلَيْهِ السَّلَامُ coming to rest on Mount Judi, and the descendants of those saved populating the earth again. Generation after generation passed. Among the peoples who arose after that was a very strong, wealthy people, advanced in building: **the people of 'Ad**. Allah sent to them a messenger from among themselves — **Hud** عَلَيْهِ السَّلَامُ.

**SURAH AL-A'RAF 7:69**

أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ
وَٱذْكُرُوٓاْ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً ۖ
فَٱذْكُرُوٓاْ ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾

Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you? And remember when He made you successors after the people of Noah and increased you in stature extensively. So remember the favors of Allah that you might succeed.

*Translation: Sahih International* — quran.com/7:69

Prophet Hud عَلَيْهِ السَّلَامُ reminded his people: ***"remember when He made you successors after the people of Noah"***. This verse shows the order of time: 'Ad came after the people of Nuh. That is why their story is Series 4 in this series. Allah also mentions them as ***"the first [people of] 'Aad"*** (53:50), and the commentators explain that they are the earlier 'Ad, the people of Prophet Hud عَلَيْهِ السَّلَامُ. Tafsir Ibn Kathir 53:50

The story of 'Ad is mentioned in many surahs. Each surah highlights a different angle — some tell the dialogue of Hud عَلَيْهِ السَّلَامُ with his people, some describe their strength and buildings, and some detail the wind that destroyed them.

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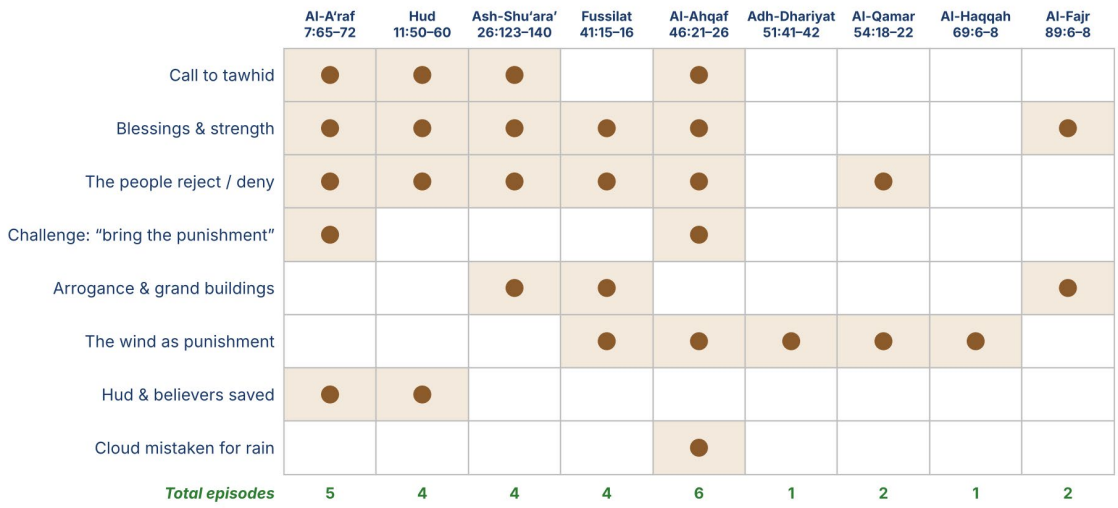



*Figure 1: The episodes of the story of Prophet Hud and 'Ad in nine surahs. Surah Al-Ahqaf gathers the most episodes, including the only description of the cloud mistaken for rain.*

Figure 1 shows two interesting things. First, **the blessings and strength of 'Ad** are mentioned in six surahs — more often than most other episodes. It is as if the Qur'an wants to stress that this people was not destroyed for being weak or backward, but because they were strong and then grew arrogant. Second, **the violent wind** as punishment is mentioned in five surahs, with different details: its duration, its nature and its effect.

*Note: The translation of the Qur'anic verses in this eBook is Sahih International, which spells the name of this people "'Aad". In the commentary, the spelling "'Ad" is used. The grade of every Hadith is stated in the Hadith box, with a link to sunnah.com.*

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## A PEOPLE WHO CAME AFTER NUH

Who were the people of ‘Ad? The Qur’an gives no map or date, but it gives some clear indications of their place and condition.

**SURAH AL-AHQAF 46:21**

۞ وَٱذۡكُرۡ أَخَا عَادٍ إِذۡ أَنذَرَ قَوۡمَهُۥ بِٱلۡأَحۡقَافِ وَقَدۡ خَلَتِ ٱلنُّذُرُ مِنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦٓ أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَ إِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٍ عَظِيمٖ ٢١

And mention, [O Muhammad], the brother of 'Aad, when he warned his people in the [region of] al-Ahqaf - and warners had already passed on before him and after him - [saying], "Do not worship except Allah. Indeed, I fear for you the punishment of a terrible day."

*Translation: Sahih International — quran.com/46:21*

### FIRST INDICATION: AL-AHQAF

Prophet Hud عَلَيْهِ السَّلَامُ warned his people ***“in the [region of] al-Ahqaf”***. The word ***al-aḥqāf*** is the plural of ***ḥiqf***, a long, curving sand dune. Ibn Kathir relates that ‘Ad lived in an area of sand dunes in Yemen, and some reports mention the area between Oman and Hadramawt in the south of the Arabian Peninsula. The Qur’an itself does not mention exact boundaries. Hud عَلَيْهِ السَّلَامُ stood in a line in which ***“warners had already passed on before him and after him”***. Tafsir Ibn Kathir 46:21

**SURAH AL-FAJR 89:6–8**

أَلَمۡ تَرَ كَيۡفَ فَعَلَ رَبُّكَ بِعَادٍ ٦

Have you not considered how your Lord dealt with 'Aad?

إِرَمَ ذَاتِ ٱلۡعِمَادِ ٧

[With] Iram - who had lofty pillars.

ٱلَّتِي لَمۡ يُخۡلَقۡ مِثۡلُهَا فِي ٱلۡبِلَٰدِ ٨

The likes of whom had never been created in the land.

*Translation: Sahih International — quran.com/89:6-8*

## SECOND INDICATION: IRAM OF THE LOFTY PILLARS

Surah Al-Fajr mentions ‘Ad with the description ***“Iram - who had lofty pillars”***, ***“The likes of whom had never been created in the land”***. The commentators differ on the meaning of ***Iram***: some hold that it is the name of their tribe or ancestor (‘Ad ibn Iram), and others that it is the name of their land. The phrase ***dhāt al-‘imād*** is interpreted as structures with tall pillars, or as their tall, strong bodies.

Ibn Kathir stresses that what is meant is the people of ‘Ad themselves, and he **rejects** the popular story of a city named Iram built of gold and silver by a king named Shaddad. According to him, that story is among the Israiliyyat and inventions of storytellers. Tafsir Ibn Kathir 89:7

**SURAH FUSSILAT 41:15**

فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا۟
أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا۟ بِـَٔايَـٰتِنَا يَجْحَدُونَ ﴿١٥﴾

As for 'Aad, they were arrogant upon the earth without right and said, "Who is greater than us in strength?" Did they not consider that Allah who created them was greater than them in strength? But they were rejecting Our signs.

*Translation: Sahih International* — quran.com/41:15

## THIRD INDICATION: EXTRAORDINARY STRENGTH

The people of ‘Ad were known for physical strength and power. Hud عَلَيْهِ السَّلَامُ himself reminded them that Allah ***“increased you in stature extensively”*** (7:69). But that strength gave birth to arrogance: ***“Who is greater than us in strength?”*** The Qur’an answers their question with a question: ***“Did they not consider that Allah who created them was greater than them in strength?”***

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## THE SAME CALL OF THE MESSENGERS

**SURAH AL-A'RAF 7:65–68**

۞ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۚ أَفَلَا تَتَّقُونَ ﴿٦٥﴾

And to the 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. Then will you not fear Him?"

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٦٦﴾

Said the eminent ones who disbelieved among his people, "Indeed, we see you in foolishness, and indeed, we think you are of the liars."

قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَٰكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾

[Hud] said, "O my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds."

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾

I convey to you the messages of my Lord, and I am to you a trustworthy adviser.

*Translation: Sahih International* — quran.com/7:65-68

The first call of Hud عَلَيْهِ السَّلَامُ was the same as that of Nuh عَلَيْهِ السَّلَامُ: ***"O my people, worship Allah; you have no deity other than Him"***. Notice too the words ***"their brother Hud"*** — Hud عَلَيْهِ السَّلَامُ was sent from among his own people, knew their language and customs, and they knew his character.

The accusation of the chiefs against Hud عَلَيْهِ السَّلَامُ was almost the same as that against Nuh عَلَيْهِ السَّلَامُ. If Nuh عَلَيْهِ السَّلَامُ was accused of being ***"in clear error"*** (7:60), Hud عَلَيْهِ السَّلَامُ was accused of being ***"in foolishness"***. His answer was calm and courteous: ***"there is not foolishness in me, but I am a messenger from the Lord of the worlds"***, and ***"I am to you a trustworthy adviser"***.

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**SURAH ASH-SHU'ARA' 26:123–127**

كَذَّبَتْ عَادٌ ٱلْمُرْسَلِينَ ﴿١٢٣﴾

Aad denied the messengers.

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾

When their brother Hud said to them, "Will you not fear Allah?"

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾

Indeed, I am to you a trustworthy messenger.

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾

So fear Allah and obey me.

وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٢٧﴾

And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

*Translation: Sahih International — quran.com/26:123-127*

## THE FORMULA OF THE CALL IN SURAH ASH-SHU'ARA'

Surah Ash-Shu'ara' arranges the stories of five messengers in succession — Nuh, Hud, Salih, Lut and Shu'aib, peace be upon them — and each of them speaks almost the same words. Figure 2 shows the positions of those verses.

| | Prophet Nuh | Prophet Hud | Prophet Salih | Prophet Lut | Prophet Shu'aib |
|---|---|---|---|---|---|
| "I am to you a trustworthy messenger" | 26:107 | 26:125 | 26:143 | 26:162 | 26:178 |
| "So fear Allah and obey me" | 26:108 | 26:126 | 26:144 | 26:163 | 26:179 |
| "I do not ask you for any payment" | 26:109 | 26:127 | 26:145 | 26:164 | 26:180 |

*Figure 2: Three phrases of the call repeated by five messengers in Surah Ash-Shu'ara'. The column of Prophet Hud is marked in green.*

This repetition is no coincidence. It shows that all the messengers carried one message: **trustworthiness** in conveying, **piety and obedience**, and **sincerity** without expecting payment. ***"And I do not ask you***

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***for it any payment. My payment is only from the Lord of the worlds"***. A caller who asks for payment from those he calls will have his intentions suspected; the messengers closed that door from the start.

**SURAH HUD 11:50–52**

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾

And to 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. You are not but inventors [of falsehood]."

يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي ۚ أَفَلَا تَعْقِلُونَ ﴿٥١﴾

O my people, I do not ask you for it any reward. My reward is only from the one who created me. Then will you not reason?

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals?

*Translation: Sahih International* — quran.com/11:50-52

## COMMENTARY ON VERSES 11:51–52 — REASON AND ISTIGHFAR

**First: An invitation to reason.** ***"My reward is only from the one who created me. Then will you not reason?"*** Hud عَلَيْهِ السَّلَامُ showed that a man who asks nothing of them has no reason to lie.

**Second: Istighfar opens the door of blessings.** ***"ask forgiveness of your Lord and then repent to Him"***, so that Allah ***"will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength"***. This call suited 'Ad perfectly: they lived among sand dunes that needed rain, and they prided themselves on strength. Hud عَلَيْهِ السَّلَامُ showed that the way to both was istighfar — the same advice Nuh عَلَيْهِ السَّلَامُ gave his people (71:10–12). Tafsir Ibn Kathir 11:52

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## FORGOTTEN BLESSINGS

Surah Ash-Shu‘ara’ records the most detailed rebuke of Hud عَلَيْهِ السَّلَامُ on the way of life of ‘Ad. It is not a rebuke of progress, but of the **purpose** behind that progress.

**SURAH ASH-SHU‘ARA’ 26:128–135**

أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾

Do you construct on every elevation a sign, amusing yourselves?

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

And take for yourselves palaces and fortresses that you might abide eternally.

وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾

And when you strike, you strike as tyrants.

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٣١﴾

So fear Allah and obey me.

وَٱتَّقُوا۟ ٱلَّذِىٓ أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾

And fear He who provided you with that which you know.

أَمَدَّكُم بِأَنْعَٰمٍ وَبَنِينَ ﴿١٣٣﴾

Provided you with grazing livestock and children.

وَجَنَّٰتٍ وَعُيُونٍ ﴿١٣٤﴾

And gardens and springs.

إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾

Indeed, I fear for you the punishment of a terrible day.

*Translation: Sahih International* — quran.com/26:128-135

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## COMMENTARY ON VERSES 26:128–135 — THREE REBUKES AND ONE REMINDER

**First: Vain buildings.** ***"Do you construct on every elevation a sign, amusing yourselves?"*** Ibn Kathir explains that they built tall structures on every high place merely to boast and show off their strength, not out of need. Tafsir Ibn Kathir 26:128

**Second: As if they would live forever.** ***"And take for yourselves palaces and fortresses that you might abide eternally"***. The problem was not the palaces and fortresses, but hearts that had forgotten death.

**Third: Strength without mercy.** ***"And when you strike, you strike as tyrants"***. Strength not governed by piety turns into tyranny.

**The reminder: Remember who gave it.** Hud عَلَيْهِ السَّلَامُ then listed Allah's blessings one by one: ***"grazing livestock and children"***, ***"And gardens and springs"***. All these blessings come from Allah, ***"He who provided you with that which you know"***. Then he expressed his concern: ***"Indeed, I fear for you the punishment of a terrible day"***.

## ARROGANCE: THE DISEASE OF 'AD

The words ***"Who is greater than us in strength?"*** (41:15) sum up the disease of 'Ad. The Qur'an says that ***"they were arrogant upon the earth without right"***. The Messenger of Allah ﷺ gave a very precise definition of this arrogance.

**HADITH — SAHIH MUSLIM, NO. 91A**

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَإِبْرَاهِيمُ بْنُ دِينَارٍ، جَمِيعًا عَنْ يَحْيَى بْنِ حَمَّادٍ، - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ، - أَخْبَرَنَا شُعْبَةُ، عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ فُضَيْلٍ الْفُقَيْمِيِّ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ ». قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً. قَالَ « إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ ».

**TRANSLATION:**

'Abdullah ibn Mas'ud رضى الله عنه narrated that the Prophet ﷺ said: **"No one will enter Paradise who has an atom's weight of arrogance in his heart."** A man said: "A man likes his clothes to be good and his shoes to be good." He said: **"Indeed, Allah is Beautiful and loves beauty. Arrogance is rejecting the truth and looking down on people."**

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**CHAIN OF NARRATION:** Narrated by Imam Muslim: from Muhammad ibn al-Muthanna, Muhammad ibn Bashshar and Ibrahim ibn Dinar, from Yahya ibn Hammad, from Shu'bah ibn al-Hajjaj, from Aban ibn Taghlib, from Fudail al-Fuqaimi, from Ibrahim an-Nakha'i, from 'Alqamah ibn Qais, from 'Abdullah ibn Mas'ud رضى الله عنه.

**REFERENCE:** Narrated by Imam Muslim in Sahih Muslim, Book of Faith, chapter on the prohibition of arrogance, Hadith No. 91a.

**GRADE:** SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

*Source:* https://sunnah.com/muslim:91a

## COMMENTARY — TWO MARKS OF ARROGANCE

This Hadith defines arrogance in two phrases: ***baṭar al-ḥaqq*** — rejecting the truth, and ***ghamṭ al-nās*** — looking down on people. Both marks were clear in 'Ad. They **rejected the truth** brought by Hud عَلَيْهِ السَّلَامُ though they had no argument against it, and they **looked down** on others, saying "who is greater than us in strength?".

This Hadith also makes clear that liking fine clothes is not arrogance: ***"Indeed, Allah is Beautiful and loves beauty."*** Likewise, beautiful and strong buildings are not blameworthy in themselves. What is blameworthy is when buildings become a means of boasting, and strength becomes an excuse to reject the truth.

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## THE PEOPLE'S REPLY AND THE FIRMNESS OF HUD

**SURAH HUD 11:53–57**

قَالُوا۟ يَٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِىٓ ءَالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

They said, "O Hud, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you."

إِن نَّقُولُ إِلَّا ٱعْتَرَىٰكَ بَعْضُ ءَالِهَتِنَا بِسُوٓءٍ ۗ قَالَ إِنِّىٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا۟ أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾

We only say that some of our gods have possessed you with evil." He said, "Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you associate with Allah.

مِن دُونِهِۦ ۖ فَكِيدُونِى جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾

Other than Him. So plot against me all together; then do not give me respite.

إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُمْ ۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ ۚ إِنَّ رَبِّى عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٦﴾

Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path [that is] straight.

فَإِن تَوَلَّوْا۟ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّى قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُۥ شَيْـًٔا ۚ إِنَّ رَبِّى عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ﴿٥٧﴾

But if they turn away, [say], "I have already conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is, over all things, Guardian."

*Translation: Sahih International* — quran.com/11:53-57

### COMMENTARY ON VERSES 11:53–54 — FOUR REJECTIONS

The reply of ʻAd in Surah Hud contains four rejections: ***"you have not brought us clear evidence"***; ***"we are not ones to leave our gods on your say-so"***; ***"Nor are we believers in you"***; and strangest of all:

***"some of our gods have possessed you with evil"***. They thought their idols could strike Hud عَلَيْهِ السَّلَامُ with illness because he condemned their worship.

## COMMENTARY ON VERSES 11:54–56 — THE CHALLENGE OF A MESSENGER

The answer of Hud عَلَيْهِ السَّلَامُ is among the most courageous in the Qur'an. Alone, facing the whole of the strongest people of his time, he said: ***"So plot against me all together; then do not give me respite"***. Where did this courage come from? The next verse answers: ***"Indeed, I have relied upon Allah, my Lord and your Lord"***. This verse is the motto of this eBook.

Then Hud عَلَيْهِ السَّلَامُ stated a truth that demolished all the arrogance of 'Ad: ***"There is no creature but that He holds its forelock"***. The original wording is ***huwa ākhidhun bi-nāṣiyatihā***. Even the strongest people have their forelocks in Allah's grasp. Tafsir Ibn Kathir 11:56

Verse 11:57 closes this dialogue with certainty: if they turn away, Hud عَلَيْهِ السَّلَامُ has conveyed the message, and ***"My Lord will give succession to a people other than you"***. Allah does not need 'Ad; 'Ad needs Allah.

**SURAH AL-A'RAF 7:70–71**

قَالُوٓاْ أَجِئۡتَنَا لِنَعۡبُدَ ٱللَّهَ وَحۡدَهُۥ وَنَذَرَ مَا كَانَ يَعۡبُدُ ءَابَآؤُنَا فَأۡتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٧٠

They said, "Have you come to us that we should worship Allah alone and leave what our fathers have worshipped? Then bring us what you promise us, if you should be of the truthful."

قَالَ قَدۡ وَقَعَ عَلَيۡكُم مِّن رَّبِّكُمۡ رِجۡسٞ وَغَضَبٌۖ أَتُجَٰدِلُونَنِي فِيٓ أَسۡمَآءٖ سَمَّيۡتُمُوهَآ أَنتُمۡ وَءَابَآؤُكُم مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلۡطَٰنٖۚ فَٱنتَظِرُوٓاْ إِنِّي مَعَكُم مِّنَ ٱلۡمُنتَظِرِينَ ٧١

[Hud] said, "Already have defilement and anger fallen upon you from your Lord. Do you dispute with me concerning [mere] names you have named them, you and your fathers, for which Allah has not sent down any authority? Then wait; indeed, I am with you among those who wait."

*Translation: Sahih International* — quran.com/7:70-71

In Surah Al-A'raf, 'Ad challenged: ***"Then bring us what you promise us, if you should be of the truthful"***. Hud عَلَيْهِ السَّلَامُ answered that their idols were only ***"[mere] names you have named them, you and your fathers"***, without any authority from Allah.

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**SURAH ASH-SHU'ARA' 26:136–138**

قَالُواْ سَوَآءٌ عَلَيۡنَآ أَوَعَظۡتَ أَمۡ لَمۡ تَكُن مِّنَ ٱلۡوَٰعِظِينَ ١٣٦

They said, "It is all the same to us whether you advise or are not of the advisors."

إِنۡ هَٰذَآ إِلَّا خُلُقُ ٱلۡأَوَّلِينَ ١٣٧

This is not but the custom of the former peoples.

وَمَا نَحۡنُ بِمُعَذَّبِينَ ١٣٨

And we are not to be punished.

*Translation: Sahih International* — quran.com/26:136-138

Surah Ash-Shu'ara' records the hardest stance: ***"It is all the same to us whether you advise or are not of the advisors"***. They regarded the teaching of Hud عَلَيْهِ السَّلَامُ as ***"the custom of the former peoples"***, and confidently said: ***"And we are not to be punished"***. It was this false sense of security that destroyed them.

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# THE CLOUD MISTAKEN FOR RAIN

Surah Al-Ahqaf tells the final moments of ‘Ad with a very vivid picture — and it gives this eBook its title.

**SURAH AL-AHQAF 46:22–23**

قَالُوٓاْ أَجِئۡتَنَا لِتَأۡفِكَنَا عَنۡ ءَالِهَتِنَا فَأۡتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٢٢

They said, "Have you come to delude us away from our gods? Then bring us what you promise us, if you should be of the truthful."

قَالَ إِنَّمَا ٱلۡعِلۡمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم مَّآ أُرۡسِلۡتُ بِهِۦ وَلَٰكِنِّيٓ أَرَىٰكُمۡ قَوۡمٗا تَجۡهَلُونَ ٢٣

He said, "Knowledge [of its time] is only with Allah, and I convey to you that with which I was sent; but I see you [to be] a people behaving ignorantly."

*Translation: Sahih International — quran.com/46:22-23*

As in Surah Al-A‘raf, ‘Ad challenged Hud عَلَيْهِ السَّلَامُ to bring the punishment. The answer of Hud عَلَيْهِ السَّلَامُ was full of courtesy towards Allah: ***“Knowledge [of its time] is only with Allah”***. A messenger does not know when punishment will come; his task is only to convey.

**SURAH AL-AHQAF 46:24–25**

فَلَمَّا رَأَوۡهُ عَارِضٗا مُّسۡتَقۡبِلَ أَوۡدِيَتِهِمۡ قَالُواْ هَٰذَا عَارِضٞ مُّمۡطِرُنَاۚ بَلۡ هُوَ مَا ٱسۡتَعۡجَلۡتُم بِهِۦۖ رِيحٞ فِيهَا عَذَابٌ أَلِيمٞ ٢٤

And when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain!" Rather, it is that for which you were impatient: a wind, within it a painful punishment.

تُدَمِّرُ كُلَّ شَيۡءِۭ بِأَمۡرِ رَبِّهَا فَأَصۡبَحُواْ لَا يُرَىٰٓ إِلَّا مَسَٰكِنُهُمۡۚ كَذَٰلِكَ نَجۡزِي ٱلۡقَوۡمَ ٱلۡمُجۡرِمِينَ ٢٥

Destroying everything by command of its Lord. And they became so that nothing was seen [of them] except their dwellings. Thus do We recompense the criminal people.

*Translation: Sahih International — quran.com/46:24-25*

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## COMMENTARY ON VERSES 46:24–25

**First: A deceiving hope.** 'Ad saw ***"a cloud approaching their valleys"***, and rejoiced: ***"This is a cloud bringing us rain!"*** For a people living among sand dunes, a cloud is good news. They did not imagine that what was coming was punishment.

**Second: The punishment they asked for themselves.** ***"Rather, it is that for which you were impatient"*** — ***"a wind, within it a painful punishment"***.

**Third: Only the dwellings remained.** The wind came ***"Destroying everything by command of its Lord"***, until ***"nothing was seen [of them] except their dwellings"***. The buildings raised "that you might abide eternally" (26:129) still stood — but their inhabitants were gone. Tafsir Ibn Kathir 46:24

## THE FACE OF THE MESSENGER OF ALLAH ﷺ WHEN HE SAW CLOUDS

This story of the cloud left a deep mark on the heart of the Messenger of Allah ﷺ. The two authentic Hadith below show how he lived verse 46:24 in his daily life.

**HADITH — SAHIH AL-BUKHARI, NO. 4829**

حَدَّثَنَا أَحْمَدُ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرٌو، أَنَّ أَبَا النَّضْرِ، حَدَّثَهُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ. قَالَتْ وَكَانَ إِذَا رَأَى غَيْمًا أَوْ رِيحًا عُرِفَ فِي وَجْهِهِ. قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ إِذَا رَأَوُا الْغَيْمَ فَرِحُوا، رَجَاءَ أَنْ يَكُونَ فِيهِ الْمَطَرُ، وَأَرَاكَ إِذَا رَأَيْتَهُ عُرِفَ فِي وَجْهِكَ الْكَرَاهِيَةُ. فَقَالَ « يَا عَائِشَةُ مَا يُؤْمِنِّي أَنْ يَكُونَ فِيهِ عَذَابٌ عُذِّبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَى قَوْمٌ الْعَذَابَ فَقَالُوا {هَذَا عَارِضٌ مُمْطِرُنَا}»

**TRANSLATION:**

'Aishah رضى الله عنها, the wife of the Prophet ﷺ, said: "I never saw the Messenger of Allah ﷺ laugh so fully that I could see his uvula; he would only smile." She said: "And when he saw clouds or wind, (concern) could be recognised in his face." She said: "O Messenger of Allah, when people see clouds they rejoice, hoping they will bring rain, but I see that when you see them, displeasure can be recognised in your face." He said: **"O 'Aishah, what assures me that there is no punishment in it? A people were punished with wind, and a people saw the punishment and said: {This is a cloud bringing us rain} (46:24)."**

**CHAIN OF NARRATION:** Narrated by Imam al-Bukhari: from Ahmad ibn 'Isa al-Misri, from 'Abdullah ibn Wahb, from 'Amr ibn al-Harith, from Abu an-Nadr Salim, from Sulaiman ibn Yasar, from 'Aishah رضى الله عنها.

**REFERENCE:** Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Tafsir of Surah al-Ahqaf, chapter {And when they saw it as a cloud approaching their valleys} (46:24), Hadith No. 4829.

**GRADE:** SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

*Source:* https://sunnah.com/bukhari:4829

**HADITH — SAHIH MUSLIM, NO. 899B**

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ سَمِعْتُ ابْنَ جُرَيْجٍ، يُحَدِّثُنَا عَنْ عَطَاءِ، بْنِ أَبِي رَبَاحٍ عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا عَصَفَتِ الرِّيحُ قَالَ « اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ ». قَالَتْ وَإِذَا تَخَيَّلَتِ السَّمَاءُ تَغَيَّرَ لَوْنُهُ وَخَرَجَ وَدَخَلَ وَأَقْبَلَ وَأَدْبَرَ فَإِذَا مَطَرَتْ سُرِّيَ عَنْهُ فَعَرَفْتُ ذَلِكَ فِي وَجْهِهِ. قَالَتْ عَائِشَةُ فَسَأَلْتُهُ فَقَالَ « لَعَلَّهُ يَا عَائِشَةُ كَمَا قَالَ قَوْمُ عَادٍ { فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا} ».

**TRANSLATION:**

'Aishah رضى الله عنها, the wife of the Prophet ﷺ, said: When the wind blew strongly, the Prophet ﷺ would say: **"O Allah, I ask You for its good, the good of what is in it and the good of what it has been sent with; and I seek refuge in You from its evil, the evil of what is in it and the evil of what it has been sent with."** She said: When the sky became overcast (as if it would rain), his colour would change; he would go out and come in, go forward and back. When it rained, his concern would leave him, and I recognised that in his face. 'Aishah said: So I asked him, and he said: **"Perhaps, O 'Aishah, it is as the people of 'Ad said: {And when they saw it as a cloud approaching their valleys, they said: This is a cloud bringing us rain} (46:24)."**

**CHAIN OF NARRATION:** Narrated by Imam Muslim: from Abu at-Tahir Ahmad ibn 'Amr, from 'Abdullah ibn Wahb, from Ibn Juraij, from 'Ata' ibn Abi Rabah, from 'Aishah رضى الله عنها.

**REFERENCE:** Narrated by Imam Muslim in Sahih Muslim, Book of Prayer for Rain, chapter on seeking refuge when seeing wind and clouds, Hadith No. 899b.

**GRADE:** SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

*Source:* https://sunnah.com/muslim:899b

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## COMMENTARY — FEAR BORN OF KNOWLEDGE

'Aishah رضى الله عنها noticed something strange: people rejoiced on seeing clouds, but the face of the Messenger of Allah ﷺ changed. His answer shows that he did not read the story of 'Ad as distant history, but as a living warning: ***"What assures me that there is no punishment in it?"***

This is not a paralysing fear. He still prayed for the good of that wind and cloud, and when the rain fell his concern left him. It is a fear born of knowledge and awareness — the opposite of the false security of 'Ad, who said ***"we are not to be punished"*** (26:138). The prayer in the Hadith of Sahih Muslim above is fitting to recite whenever the wind blows strongly.

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## SEVEN NIGHTS AND EIGHT DAYS

Several surahs detail the nature of the wind that destroyed ‘Ad. When gathered, they form a complete picture of that punishment.

**SURAH AL-HAQQAH 69:6–8**

وَأَمَّا عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾

And as for 'Aad, they were destroyed by a screaming, violent wind.

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا ۖ فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾

Which Allah imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees?

فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ﴿٨﴾

Then do you see of them any remains?

*Translation: Sahih International* — quran.com/69:6-8

### COMMENTARY ON VERSES 69:6–8

**The nature of the wind:** ***“a screaming, violent wind”*** **—** ***rīḥin ṣarṣarin ‘ātiyah***. The word ***ṣarṣar*** describes a very strong, cold, roaring wind. Tafsir Ibn Kathir 69:6

**Its duration:** ***“seven nights and eight days in succession”***. The word ***ḥusūmā*** means continuously, without pause. This duration is stated precisely by the Qur’an.

**Its effect:** ***“so you would see the people therein fallen as if they were hollow trunks of palm trees”***. A people proud of strong, tall bodies is pictured like palm trunks hollow inside. Verse 8 closes with a question: ***“Then do you see of them any remains?”***

**SURAH AL-QAMAR 54:18–21**

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٨﴾

Aad denied; and how [severe] were My punishment and warning.

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إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا صَرۡصَرٗا فِي يَوۡمِ نَحۡسٖ مُّسۡتَمِرّٖ ١٩

Indeed, We sent upon them a screaming wind on a day of continuous misfortune.

تَنزِعُ ٱلنَّاسَ كَأَنَّهُمۡ أَعۡجَازُ نَخۡلٖ مُّنقَعِرٖ ٢٠

Extracting the people as if they were trunks of palm trees uprooted.

فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ ٢١

And how [severe] were My punishment and warning.

*Translation: Sahih International* — quran.com/54:18-21

Surah Al-Qamar repeats the same picture: the wind came ***"on a day of continuous misfortune"***, ***"Extracting the people as if they were trunks of palm trees uprooted"***. Twice Allah says: ***"And how [severe] were My punishment and warning"***.

**SURAH FUSSILAT 41:16**

فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا صَرۡصَرٗا فِيٓ أَيَّامٖ نَّحِسَاتٖ لِّنُذِيقَهُمۡ عَذَابَ ٱلۡخِزۡيِ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَلَعَذَابُ ٱلۡأٓخِرَةِ أَخۡزَىٰۖ وَهُمۡ لَا يُنصَرُونَ ١٦

So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life; but the punishment of the Hereafter is more disgracing, and they will not be helped.

*Translation: Sahih International* — quran.com/41:16

**SURAH ADH-DHARIYAT 51:41–42**

وَفِي عَادٍ إِذۡ أَرۡسَلۡنَا عَلَيۡهِمُ ٱلرِّيحَ ٱلۡعَقِيمَ ٤١

And in 'Aad [was a sign], when We sent against them the barren wind.

مَا تَذَرُ مِن شَيۡءٍ أَتَتۡ عَلَيۡهِ إِلَّا جَعَلَتۡهُ كَٱلرَّمِيمِ ٤٢

It left nothing of what it came upon but that it made it like disintegrated ruins.

*Translation: Sahih International* — quran.com/51:41-42

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Surah Fussilat states the purpose of that punishment: ***"to make them taste the punishment of disgrace in the worldly life"***. A people arrogant in their strength was disgraced by wind. Surah Adh-Dhariyat describes that wind as ***"the barren wind" — al-rīḥ al-'aqīm***, a wind that brings no rain and makes nothing fertile — and ***"It left nothing of what it came upon but that it made it like disintegrated ruins"***.

## THE SAME WIND, A DIFFERENT DIRECTION

**HADITH — SAHIH AL-BUKHARI, NO. 3343**

حَدَّثَنِي مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ ».

**TRANSLATION:**

Ibn 'Abbas رضى الله عنهما narrated that the Prophet ﷺ said: **"I was given victory by the *saba* (the east wind), and the people of 'Ad were destroyed by the *dabur* (the west wind)."**

**CHAIN OF NARRATION:** Narrated by Imam al-Bukhari: from Muhammad ibn 'Ar'arah, from Shu'bah ibn al-Hajjaj, from al-Hakam ibn 'Utaibah, from Mujahid ibn Jabr, from 'Abdullah ibn 'Abbas رضى الله عنهما.

**REFERENCE:** Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter on the words of Allah {And to 'Ad [We sent] their brother Hud}, Hadith No. 3343. Also narrated by al-Bukhari (1035) and Muslim (900).

**GRADE:** SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

*Source:* https://sunnah.com/bukhari:3343

This Hadith links the story of 'Ad to the Sirah of the Messenger of Allah ﷺ. At the Battle of al-Ahzab (the Trench), when Madinah was besieged by the confederate armies of the idolaters, Allah sent a wind that scattered them.

**SURAH AL-AHZAB 33:9**

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ جَآءَتۡكُمۡ جُنُودٞ فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا وَجُنُودٗا لَّمۡ تَرَوۡهَاۚ وَكَانَ ٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرًا ٩

O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing.

*Translation: Sahih International — quran.com/33:9*

The same wind — the same creation of Allah — became **victory** for the Messenger of Allah ﷺ (***al-ṣabā***, the east wind) and **destruction** for ‘Ad (***al-dabūr***, the west wind). The wind takes no side; it moves by the command of its Lord. Ibn Hajar explains the meaning of these two winds in Fath al-Bari. Tafsir Ibn Kathir 33:9

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## HUD AND THE BELIEVERS ARE SAVED

**SURAH AL-A'RAF 7:72**

فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ وَمَا كَانُوا۟ مُؤْمِنِينَ ﴿٧٢﴾

So We saved him and those with him by mercy from Us. And We eliminated those who denied Our signs, and they were not [at all] believers.

*Translation: Sahih International* — quran.com/7:72

**SURAH HUD 11:58–60**

وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾

And when Our command came, We saved Hud and those who believed with him, by mercy from Us; and We saved them from a harsh punishment.

وَتِلْكَ عَادٌ ۖ جَحَدُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

And that was 'Aad, who rejected the signs of their Lord and disobeyed His messengers and followed the order of every obstinate tyrant.

وَأُتْبِعُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ عَادًا كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾

And they were [therefore] followed in this world with a curse and [as well] on the Day of Resurrection. Unquestionably, 'Aad denied their Lord; then away with 'Aad, the people of Hud.

*Translation: Sahih International* — quran.com/11:58-60

### COMMENTARY ON VERSES 11:58–60

**First: Saved by mercy.** ***"We saved Hud and those who believed with him, by mercy from Us"***. The wind that destroyed the strongest people did not touch the believers. The Qur'an does not mention their number or where they went.

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**Second: The three sins of ‘Ad.** Verse 59 sums up the cause of their destruction: they ***“rejected the signs of their Lord”***, ***“disobeyed His messengers”***, and ***“followed the order of every obstinate tyrant”***. Notice that the verse says ***“messengers”*** in the plural though only Hud عَلَيْهِ السَّلَامُ came to them.

The commentators explain that denying one messenger is denying all the messengers, because their message is one. Tafsir Ibn Kathir 11:59

**Third: Following tyrannical leaders.** The common people of ‘Ad were not freed of responsibility on the excuse that they only followed their leaders. This lesson is very important: following the current or a leader in falsehood is no excuse before Allah.

**Fourth: A name that became a warning.** ***“then away with 'Aad, the people of Hud”***. A people who built structures on every height so that their name would be remembered, were remembered in the end — but as a warning, not as a pride.

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## WIND: MERCY OR PUNISHMENT?

The Qur'an mentions wind as **mercy** far more often than as punishment.

**SURAH AL-HIJR 15:22**

وَأَرۡسَلۡنَا ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلۡنَا مِنَ ٱلسَّمَآءِ مَآءٗ فَأَسۡقَيۡنَٰكُمُوهُ وَمَآ أَنتُمۡ لَهُۥ بِخَٰزِنِينَ ٢٢

And We have sent the fertilizing winds and sent down water from the sky and given you drink from it. And you are not its retainers.

*Translation: Sahih International* — quran.com/15:22

**SURAH AR-RUM 30:46**

وَمِنۡ ءَايَٰتِهِۦٓ أَن يُرۡسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٖ وَلِيُذِيقَكُم مِّن رَّحۡمَتِهِۦ وَلِتَجۡرِيَ ٱلۡفُلۡكُ بِأَمۡرِهِۦ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ٤٦

And of His signs is that He sends the winds as bringers of good tidings and to let you taste His mercy and so the ships may sail at His command and so you may seek of His bounty, and perhaps you will be grateful.

*Translation: Sahih International* — quran.com/30:46

Allah sends ***"the fertilizing winds"***, and sends the winds ***"as bringers of good tidings"*** — ***"to let you taste His mercy"***. They are of the same kind as the wind that destroyed 'Ad; the difference is Allah's command.

**SURAH AR-RUM 30:48**

ٱللَّهُ ٱلَّذِي يُرۡسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابٗا فَيَبۡسُطُهُۥ فِي ٱلسَّمَآءِ كَيۡفَ يَشَآءُ وَيَجۡعَلُهُۥ كِسَفٗا فَتَرَى ٱلۡوَدۡقَ يَخۡرُجُ مِنۡ خِلَٰلِهِۦۖ فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنۡ عِبَادِهِۦٓ إِذَا هُمۡ يَسۡتَبۡشِرُونَ ٤٨

It is Allah who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice.

*Translation: Sahih International* — quran.com/30:48

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This verse describes the journey of a wind of mercy: the wind stirs the clouds, Allah spreads them in the sky, rain falls, and ***"immediately they rejoice"***. Compare this with the joy of 'Ad on seeing the cloud (46:24) — the same joy, a very different end.

## MANNERS TOWARDS THE WIND

**HADITH — JAMI' AL-TIRMIDHI, NO. 2252**

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ الْبَصْرِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « لاَ تَسُبُّوا الرِّيحَ فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ فَقُولُوا اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أُمِرَتْ بِهِ ونَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُمِرَتْ بِهِ ». قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ وَعُثْمَانَ بْنِ أَبِي الْعَاصِي وَأَنَسٍ وَابْنِ عَبَّاسٍ وَجَابِرٍ. قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

**TRANSLATION:**

Ubai ibn Ka'b رضى الله عنه said: The Messenger of Allah ﷺ said: **"Do not curse the wind. When you see something you dislike, say: O Allah, we ask You for the good of this wind, the good of what is in it and the good of what it has been commanded with; and we seek refuge in You from the evil of this wind, the evil of what is in it and the evil of what it has been commanded with."** Abu 'Isa (at-Tirmidhi) said: On this subject there are also narrations from 'Aishah, Abu Hurairah, 'Uthman ibn Abi al-'As, Anas, Ibn 'Abbas and Jabir. This Hadith is hasan sahih.

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Ishaq ibn Ibrahim ibn Habib ibn ash-Shahid al-Basri, from Muhammad ibn Fudail, from al-A'mash, from Habib ibn Abi Thabit, from Dharr ibn 'Abdullah, from Sa'id ibn 'Abd ar-Rahman ibn Abza, from his father, 'Abd ar-Rahman ibn Abza, from Ubai ibn Ka'b رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Tribulations, chapter on the prohibition of cursing the wind, Hadith No. 2252.

**GRADE:** HASAN SAHIH — Imam at-Tirmidhi graded it hasan sahih; graded hasan by Darussalam.

*Source:* https://sunnah.com/tirmidhi:2252

## COMMENTARY

The prohibition of cursing the wind is very meaningful after reading the story of 'Ad. The wind is not the doer; it is ***"commanded" — mā umirat bih***. Cursing the wind is cursing something that moves by Allah's

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command. The manners taught by the Messenger of Allah ﷺ are to ask for its good and to seek refuge from its evil — just like the prayer in the Hadith of Sahih Muslim 899 (Section 5).

This is the balance taught by this story: **hope** in Allah's mercy whenever the wind blows, and **fear** that guards the heart from false security.

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## A MESSAGE FOR EVERY CIVILISATION

The story of ‘Ad was told to the Quraish in Makkah — a people who also prided themselves on status, trade and lineage. The Qur’an uses this story as a mirror.

**SURAH AL-AHQAF 46:26–27**

وَلَقَدۡ مَكَّنَّٰهُمۡ فِيمَآ إِن مَّكَّنَّٰكُمۡ فِيهِ وَجَعَلۡنَا لَهُمۡ سَمۡعٗا وَأَبۡصَٰرٗا وَأَفۡـِٔدَةٗ فَمَآ أَغۡنَىٰ عَنۡهُمۡ سَمۡعُهُمۡ وَلَآ أَبۡصَٰرُهُمۡ وَلَآ أَفۡـِٔدَتُهُم مِّن شَيۡءٍ إِذۡ كَانُواْ يَجۡحَدُونَ بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٢٦

And We had certainly established them in such as We have not established you, and We made for them hearing and vision and hearts. But their hearing and vision and hearts availed them not from anything [of the punishment] when they were [continually] rejecting the signs of Allah; and they were enveloped by what they used to ridicule.

وَلَقَدۡ أَهۡلَكۡنَا مَا حَوۡلَكُم مِّنَ ٱلۡقُرَىٰ وَصَرَّفۡنَا ٱلۡأٓيَٰتِ لَعَلَّهُمۡ يَرۡجِعُونَ ٢٧

And We have already destroyed what surrounds you of [those] cities, and We have diversified the signs [or verses] that perhaps they might return [from disbelief].

*Translation: Sahih International* — quran.com/46:26-27

Allah says to the idolaters of Makkah: ***“We had certainly established them in such as We have not established you”***. ‘Ad were stronger than the Quraish. They were also given ***“hearing and vision and hearts”***, yet all of that ***“availed them not from anything [of the punishment] when they were [continually] rejecting the signs of Allah”***. Reason and senses not used to know Allah do not save their owner.

**SURAH AR-RUM 30:9**

أَوَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَانُوٓاْ أَشَدَّ مِنۡهُمۡ قُوَّةٗ وَأَثَارُواْ ٱلۡأَرۡضَ وَعَمَرُوهَآ أَكۡثَرَ مِمَّا عَمَرُوهَا وَجَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِۖ فَمَا كَانَ ٱللَّهُ لِيَظۡلِمَهُمۡ وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ٩

Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences. And Allah would not ever have wronged them, but they were wronging themselves.

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*Translation: Sahih International — quran.com/30:9*

This verse touches something very relevant to our age: earlier nations ***"were greater than them in power"***, and ***"they plowed the earth and built it up more than they have built it up"***. Material progress is not the measure of truth. The verse closes with: ***"And Allah would not ever have wronged them, but they were wronging themselves"***.

**SURAH GHAFIR 40:82**

أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَانُوٓاْ أَكۡثَرَ مِنۡهُمۡ وَأَشَدَّ قُوَّةٗ وَءَاثَارٗا فِي ٱلۡأَرۡضِ فَمَآ أَغۡنَىٰ عَنۡهُم مَّا كَانُواْ يَكۡسِبُونَ ٨٢

Have they not traveled through the land and observed how was the end of those before them? They were more numerous than themselves and greater in strength and in impression on the land, but they were not availed by what they used to earn.

*Translation: Sahih International — quran.com/40:82*

**SURAH AL-AN'AM 6:6**

أَلَمۡ يَرَوۡاْ كَمۡ أَهۡلَكۡنَا مِن قَبۡلِهِم مِّن قَرۡنٖ مَّكَّنَّٰهُمۡ فِي ٱلۡأَرۡضِ مَا لَمۡ نُمَكِّن لَّكُمۡ وَأَرۡسَلۡنَا ٱلسَّمَآءَ عَلَيۡهِم مِّدۡرَارٗا وَجَعَلۡنَا ٱلۡأَنۡهَٰرَ تَجۡرِي مِن تَحۡتِهِمۡ فَأَهۡلَكۡنَٰهُم بِذُنُوبِهِمۡ وَأَنشَأۡنَا مِنۢ بَعۡدِهِمۡ قَرۡنًا ءَاخَرِينَ ٦

Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others.

*Translation: Sahih International — quran.com/6:6*

These two verses repeat the same principle. Earlier nations were more numerous, stronger and greater ***"in impression on the land"***, yet ***"they were not availed by what they used to earn"***. In Surah Al-An'am, Allah mentions that He sent them abundant rain and flowing rivers, then ***"We destroyed them for their sins"***.

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**SURAH AL-QASAS 28:78**

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ﴿٧٨﴾

He said, "I was only given it because of knowledge I have." Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked.

*Translation: Sahih International* — quran.com/28:78

Qarun claimed that his wealth came from his own knowledge. The Qur'an answers by reminding that Allah had destroyed ***"those who were greater than him in power and greater in accumulation [of wealth]"***. The people of 'Ad are the first example that comes to the mind of every reader of the Qur'an on reading this verse.

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## WHAT THE QUR'AN DOES NOT TELL

The story of 'Ad in storybooks is often filled with astonishing details. Some come from the reports of the People of the Book and storytellers, some from reports whose chains are not authentic. Guided by the Hadith of Sahih al-Bukhari 4485 (Series 1), we do not make them part of the story we believe in.

### POPULAR TALES AND WHAT REVELATION SAYS

| THE POPULAR TALE | WHAT THE QUR'AN AND AUTHENTIC HADITH SAY |
|---|---|
| King Shaddad ibn 'Ad built the city of Iram of gold, silver and jewels, imitating Paradise. | The Qur'an only mentions "Iram - who had lofty pillars" (89:7). Ibn Kathir rejected the Shaddad story as Israiliyyat and invention. |
| A man named 'Abdullah ibn Qilabah got lost and found the hidden city of Iram in the desert. | No authentic source. Ibn Kathir rejected it. |
| The people of 'Ad were 60 to 100 cubits tall, and their giant skeletons have been found. | The Qur'an mentions "increased you in stature extensively" (7:69) without giving a size. The "giant skeleton" photos are fake (see the Archaeological Notes). |
| The wind came out of a gap the size of a ring, and had it been larger it would have destroyed the whole earth. | Not in authentic Hadith. The Qur'an only mentions the nature, duration and effect of the wind (69:6–8). |
| The grave of Prophet Hud is in Hadramawt (or in Damascus, or in Makkah). | The Qur'an and authentic Hadith do not mention where Prophet Hud is buried. There are several conflicting claims. |
| The full genealogy of Prophet Hud back to Nuh. | The Qur'an only calls Hud "their brother" (7:65) and 'Ad "successors after the people of Noah" (7:69). |
| The people of 'Ad had no rain for three years before the punishment came. | The Qur'an mentions no period of drought. It only mentions their hope in the cloud (46:24) and the call to istighfar for rain (11:52). |

### ARCHAEOLOGICAL NOTES

#### ARCHAEOLOGICAL NOTE: SHISR IN OMAN — NOT EVIDENCE OF THE "CITY OF IRAM"

In 1992, an expedition using NASA satellite imagery announced the discovery of "the lost city of Ubar" at **Shisr**, in the Dhofar region of Oman. The media hailed it as the "Atlantis of the Sands", and some writers quickly linked it to **Iram** in Surah Al-Fajr.

The site of Shisr does exist and is recognised by **UNESCO** as part of the "Land of Frankincense" World Heritage Site, described as an **oasis and caravan station** on the frankincense trade route. But further study did not support the claim that it was a great city. The archaeologist **Juris Zarins**, who led the excavation himself, later stated that "Ubar" referred to a region and a group of people, not a particular city. The geologist

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**H. Stewart Edgell** concluded that there is no evidence that Shisr was ever a city named Ubar; it may have been only a caravan way-station.

Therefore Shisr is **not included** as evidence of the existence of Iram or 'Ad. Linking it to Surah Al-Fajr is mere assumption.

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### ARCHAEOLOGICAL NOTE: "GIANT SKELETONS OF 'AD" — FAKE PHOTOS

Since the early 2000s, photos of "giant human skeletons" supposedly found by an oil exploration team in Saudi Arabia have spread widely by e-mail and social media, often linked to the people of 'Ad.

**National Geographic** (2007) reported that the photo is a **digital manipulation**. It was created in 2002 for a photo-editing contest on the Worth1000 website, by superimposing a human skeleton onto an aerial photo of a mastodon fossil excavation in New York. These photos are **not included** as evidence, and readers are advised not to spread them.

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National Geographic News (2007). "Skeleton of Giant" Is Internet Photo Hoax. https://www.nationalgeographic.com/history/article/skeleton-giant-photo-hoax

### ARCHAEOLOGICAL NOTE: WHY THERE IS NO SOLID ARCHAEOLOGICAL EVIDENCE

This series includes only archaeological findings that are solid and academically published. For 'Ad, **no archaeological site can be authentically identified** as their dwelling place. The claim that the name "Iram" appears on ancient tablets from Ebla, Syria is also often repeated in popular books, but we found no academic publication confirming it; so it too is not included.

This fact itself is in harmony with the word of Allah: ***"Then do you see of them any remains?"*** (69:8). The truth of this story rests on revelation, not on finds beneath the sand.

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## STRENGTH THAT DID NOT SAVE

The people of ‘Ad had everything: strong bodies, grand buildings, livestock, children, gardens and springs. The only thing they lacked was a heart willing to submit to the truth. And that one lack was enough to destroy it all.

### A BRIEF COMPARISON

| THE PEOPLE OF ‘AD | PROPHET HUD AND THE BELIEVERS |
|---|---|
| “Who is greater than us in strength?” (41:15) | “I have relied upon Allah, my Lord and your Lord” (11:56) |
| Built grand structures to boast (26:128) | Called them to remember the Giver of blessings (26:132–134) |
| Hoped to abide eternally (26:129) | Feared the punishment of a terrible day (26:135) |
| Followed every obstinate tyrant (11:59) | Followed a trustworthy messenger (26:125) |
| “We are not to be punished” (26:138) | “Knowledge [of its time] is only with Allah” (46:23) |
| Rejoiced on seeing the cloud of punishment (46:24) | The face of the Messenger of Allah ﷺ changed on seeing clouds (Sahih al-Bukhari 4829) |
| Destroyed by the dabur wind (Sahih al-Bukhari 3343) | Saved by Allah’s mercy (11:58) |

### LESSONS FROM THIS STORY

**First: All the messengers brought the same call.** Tawhid, piety, obedience and sincerity (26:123–127; 7:65).

**Second: Istighfar is the key to blessings.** Rain and strength are promised to a people who seek forgiveness (11:52).

**Third: Progress without purpose is vanity.** Buildings raised to boast did not save their builders (26:128–129; 46:25).

**Fourth: Arrogance is rejecting the truth and looking down on people.** This was the disease of ‘Ad (41:15; Sahih Muslim 91).

**Fifth: Reliance on Allah gives birth to courage.** A messenger stood alone against the strongest people because their forelocks were in Allah’s grasp (11:56).

**Sixth: Following tyrannical leaders is no excuse.** The common people of ‘Ad were destroyed too (11:59).

**Seventh: Do not be deceived by a sense of security.** The Messenger of Allah ﷺ feared on seeing clouds, while ‘Ad rejoiced on seeing punishment (46:24; Sahih al-Bukhari 4829).

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**Eighth: Allah's creations move by His command.** The same wind became victory and destruction; so do not curse it, but ask for its good (Sahih al-Bukhari 3343; Jami' at-Tirmidhi 2252).

## CONCLUSION

The people of 'Ad saw a cloud and thought it was rain. How many "clouds" in our lives do we think will bring good — wealth, power, progress — when they can become a destroying trial if the heart forgets its Giver? And how many trials do we think are punishment, when they bring mercy?

The prayer of the Messenger of Allah ﷺ when the wind blew strongly is the most beautiful answer: ***"O Allah, I ask You for its good, the good of what is in it and the good of what it has been sent with; and I seek refuge in You from its evil, the evil of what is in it and the evil of what it has been sent with."*** May Allah make every cloud in our lives a cloud of mercy, and protect us from the arrogance of 'Ad. Amin.

In sha Allah, the series **Stories from the Qur'an** continues with the story of Prophet Salih عَلَيْهِ السَّلَامُ and the people of Thamud, with the same method: the Qur'an, authentic Hadith, and solid archaeological findings only.

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**SURAH AL-BAQARAH 2:261**

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

*Translation: Sahih International — quran.com/2:261*

**SURAH SABA' 34:39**

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

*Translation: Sahih International — quran.com/34:39*

**HADITH — SAHIH MUSLIM, NO. 2588**

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

**TRANSLATION:**

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

**CHAIN OF NARRATION:** Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

**REFERENCE:** Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

**GRADE:** SAHIH — contained in Sahih Muslim.

*Source:* https://sunnah.com/muslim:2588

**HADITH — SAHIH MUSLIM, NO. 1631**

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

**TRANSLATION:**

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

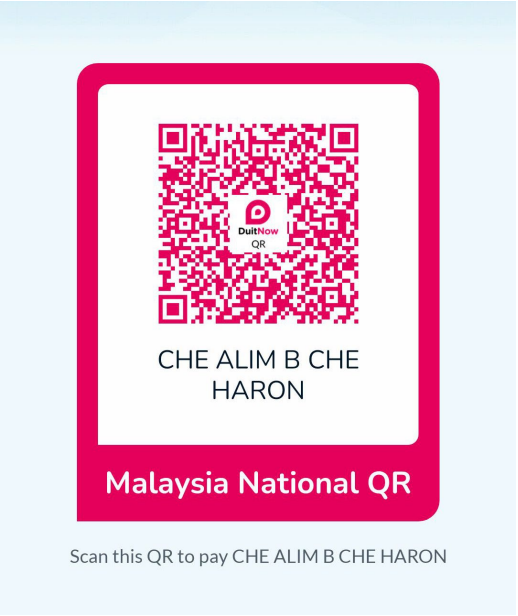
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**GRADE:** SAHIH — contained in Sahih Muslim.

*Source:* https://sunnah.com/muslim:1631

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